



Official photo

Fotografia oficiala

About me,

I write all this because I do not want occasional historians or biographers to invent aspects of my work or life that are not in line with reality.

Excerpt from biographical notes, pages. 128-142 published at the foot of the book: Let's dance love-philosophical poems:

https://books.google.ro/books?id=HvclEAAAQBAJ&dq=sorin+cerin+lets+dance+love&hl=ro&source=gb_s_navlinks_s

<https://archive.org/details/9798728894186-letsdancelove/page/8/mode/2up>

About my philosophical work

About my philosophical work, circulates on the internet, an extract, located between pages 130 and 147, from the book entitled Anamorphoses, published in 2017 by Scara publishing house in Bucharest, ISBN, 978-606-94011-9-4. Scara publishing house belonging to the Romanian Orthodox Church, BOR, written book by professor Theodor Codreanu, fragment initially published in the magazine Oglinda literara nr.167, at pages 11283-11285.

I can only thank Professor Theodor Codreanu for his in-depth study of Coaxialism, my philosophical system. In some parts he reaches sublime heights in identifying the architecture of this philosophical system, while in others he fails, lamentably erring in

his study. First of all, he believes that my God would be a doimic one, that is, made up of two parts (God and the Devil) and not a trinity one as it is actually in Christianity. It is not at all true what Mr. Codreanu claims regarding Coaxialism, because we perceive God through our bivalent Logic of Good and Evil, the logic that has Logical Coefficient 2 being bivalent. If, together with Good and Evil, we managed to think and with another opposite of them, then our God would have as many parts, as many Opposites, would be in our logical thinking. If along with Good and Evil there were ten more opposites of them, then our God would have 12 parts, where each part would belong to one of the Opposites. For example, Open Knowledge has an infinity of Opposites, which means that the God of Open Knowledge can be perceived as having an infinity of parts, because the Open Knowledge that Mr. Codreanu mentions in his study of Coaxialism, is the only one that has access to the Absolute Truth, having, therefore, an infinity of Logical Coefficients in its Knowledge. Not only do I accept a triune God, made up of three components, but I also accept a God made up of a billion or an infinite number of components, that is, parts. It all depends on the type of Knowledge through which God is perceived. Each Creator factor is a face of God for the respective World that possesses a certain type of Knowledge. There is an infinity minus one of Creator Factors, in addition to that perceived by Infinite Open Knowledge. Everyone else has Finite worlds. Each one in part is Unique and Accidental according to the Logical Coefficients that make up the Knowledge that perceives them. Each Creator Factor is a face perceived in a certain way by a certain type of Knowledge. It is normal that in our type of Knowledge that belongs to this world, which has Logical

Coefficient 2, to perceive a Creator Factor, ie a face of God formed from Good and Evil, ie from, God and the Devil, even if in reality, Knowledge Infinite Open perceives this face of God as having an infinity of parts, as an infinite God, made up not only of two parts as the Logical Coefficient 2 of Knowledge in our world lets us know, or of three parts as Christianity claims, that is, of the Father, the Son and the Holy Spirit, but even of an infinity of parts. It is normal that in our type of Knowledge that belongs to this world, which has Logical Coefficient 2, to perceive a Creative Factor, ie a face of God consisting of Good and Evil, ie God and the Devil, even if in reality, Infinite Open Knowledge in addition to this face of God, which we can perceive, there are an infinity of other faces of the same God. That is, it can perceive in God, not only two parts, that is, Good or Evil, as we humans can perceive through Logical Coefficient 2, bivalent of our Knowledge, or three parts, that is, trinity as in Christianity, but an infinity of parts. Thus God, in Coaxialism, is infinite in number of parts or opposites. God is unique but perceived differently by each type of Knowledge, depending on the Logical Coefficients with which that Knowledge operates. It is true that through our knowledge based on Logical Coefficient 2 we will perceive a dualistic God of Good and Evil but through other types of Knowledge, God will have as many parts or opposites as Logical Coefficients possess the Knowledge that perceives it. Since Coaxialism operates with all kinds of Closed Knowledge as well as Open Knowledge, this means that the God that Coaxialism paints is not just a dual God, but can be a trinity, or with an infinite number of opposites or parts, along with the good and evil we know. So even from this point of view we cannot speak of a dual God of Coaxialism, except in the case

of our own knowledge based on Logical Coefficient 2 which perceives a God with an infinite number of opposites as dual.

Hence Mr. Codreanu's misperception that Coaxialism would be part of the monistic-dualistic philosophical systems. In reality, Coaxialism operates with an infinity of parts of God, with neo-ontology that has as substrate other landmarks that are different from existence. That is why I accept the existence of Dogma and do not reject it through any rationalism that rises to dualism. Instead, I do not agree with the dictatorship of Dogma, or Religion. The Christian Church is first and foremost a for-profit enterprise that urges us to serve it otherwise that we will be beaten by God. I am not against beliefs. Jesus Christ did not ask for blind obedience but for love. There is a big difference between what Jesus said and what Christianity reached, for example. Jesus Christ did not give regulations with rates that priests should charge for weddings or funerals, nor did he support certain church hierarchies, starting with patriarchs, bishops, priests, etc. I don't think Jesus Christ sacrificed himself on the cross to be a star through the sculptures or icons placed in the luxurious cathedrals. Jesus Christ must be in our hearts. Jesus Christ is also the supreme symbol of the suffering he endured for us, those born in the area of Christianity, to be saved by love. For millennia, the symbol of Jesus Christ has stood as a bridge between us and God. I said it as a symbol, because we do not pray to Jesus Christ as a natural person, but to the Son of God sent to earth to save us. Believers of other religions have made a bridge with God in Muhammad and Buddha and other great prophets. This is the destiny left by God for Jesus, to endure like this. Jesus sacrifices himself

through pain because the life of every human being means a lot of pain due to Original Sin. Even if Jesus were a fairy tale, it is a fairy tale that we, those born under the sign of Christianity, need so much. Without Jesus we would feel much more orphaned by ourselves. Maybe in the future this symbol of Jesus or other prophets will disappear and be replaced by another, maybe not, but what I know for sure is that it has always been and it will be, if it resists, a gateway between man and divinity. I believe that the only salvation of religions is their unification in the future. Certainly over the millennia, even unified religions will go through a profound act of transformation, but they will not be lost. A unique world religion, in which to find the teachings of all the great prophets, Muhammad, Jesus Christ, Buddha, Moses, etc., will lead not only to planetary peace but to the profound transformation of man into good. Even if there were no God, the human being would create it, because it is absolutely necessary. That is why great prophets like Muhammad, Buddha, Moses, Jesus, etc., must be respected and loved. The histories of the Christian religion, for example, are full of wars and crimes. It is not faith in Jesus Christ that has brought man to his knees over time, through wars and crimes, but the religion that sprang from the blood of that faith shed on the cross of our salvation, which religion has humiliated, slandered, distorted. depending on the obscure interests of some clerics who temporarily came to lead the church. As an example I will give the Inquisition. Everything is done with God's will, whether we like it or not. It is true that I do not agree with the institutionalization of religion that does not do the will of Jesus Christ most of the time, using instead of love, blind obedience but this is another subject. It is just as true that without these great

prophets like Muhammad, Jesus Christ, Moses or Buddha, etc., the world would have been much worse. It is no coincidence that God left their teachings in this world. That is why every faith must be loved and respected because it was left by God to become a bridge between us and divinity. Instead, I believe in destiny. In the fact that we are all born into a certain society that has embraced a certain religion that we can follow. Even though Jesus Christ would never have existed as a human being, he is a symbol of the pain accepted for the extreme sacrifice for Salvation and The Good of this world, so that Love may triumph over our neighbor. Jesus Christ gave birth to Christianity because that is how God made it happen. Likewise the Prophet Muhammad gave birth to Islam, Moses, Old Testament, Commandments, Buddha, Buddhism, etc. Nothing is accidental in this world. Faith is given to us through the area in which we are born and it is good to respect it. I believe in God and in the teachings of Jesus Christ, in the Love he preached. Whoever says that Love in my work has nothing to do with Christian Love is profoundly wrong. It is not religion that has led to a change for the better in the world, but faith. Religion is an institutional framework built by man while faith is built by God allowed to dwell in our hearts. Religions have led to wars, crimes, torture, while faith has led to Love. I believe in revelation and the power of prayer precisely because we live the Illusion of Life and we cannot know for sure what is true or false. Especially since everything we Know is part of the Illusion of our own Life, so it is largely a Lie. Then why wouldn't we believe in Dogma or Revelations? This does not mean that any dogma must be accepted. Here, Professor Codreanu was lamentably wrong when he thought that the so-called rationalism would have taken me

away from Dogma. Secondly, Mr. T. Codreanu is lamentably wrong and this time when he states, that, I quote from him: „We would be deluded if we believed that Sorin Cerin is approaching the transdisciplinary method, looking for the point between two levels of Reality, beyond good and evil, as Nietzsche would say.” In reality, it is precisely the transdisciplinary method that underlies Coaxialism, through the principles three and four of Coaxialism which say that: 3) „Any philosophical system or philosopher that claims to tell the Truth is a liar.” 4) „Coaxialism is par excellence the philosophy that does NOT claim to tell the Truth but accepts applications that support the reporting of the Illusion of Life to the Truth.”(Sorin Cerin: The Philosophical Works of the Coaxialism-2020 Reference Edition pag. 14-15) In addition to all this, I have established that there is an infinite Open Knowledge and a finite Closed Knowledge, about which Mr. Codreanu mentions in his study on Coaxialism. Open Knowledge that has an infinity of Logical Coefficients is next to Closed Knowledge that has an infinity minus one, of Logical Coefficients. So Coaxialism is not strictly situated only at the level of the dualistic Knowledge through which this world is revealed to us, namely Knowledge that uses Logical Coefficient 2, that is, the bivalent logic of Good and Evil. On the contrary, Coaxialism is the philosophical system that accepts applications of different types of Knowledge beyond Good and Evil, fully accepting and supporting the transdisciplinary method. Mr. Codreanu also emphasizes that there is an aphorism in my book entitled, Essential Thoughts, which states that the Divine Light is Satan. This is true as long as you attribute to the Divine Light as the main feature, Wisdom. Christianity as dogma accepts the phrase:”Believe and do not research”, perceiving

Wisdom as being something satanic. Not every dogma has to be accepted. It depends on everyone what we believe through our own conscience. I personally believe in Wisdom, in the Divine Light of Wisdom. If Wisdom is something satanic, then the Divine Light which is the symbol of Wisdom is satanic for those who are followers of the phrase: "Believe and not research". For others the Wisdom of the Divine Light is the supreme attribute of the Good, that is, of God. I recognize that I am a follower of Wisdom that glorifies the Divine Light of Wisdom. It can be seen that Mr. Codreanu did not read Coaxialism in its entirety, but only the first volume. If he had read the other volumes culminating with Coaxiological Logic, he would certainly have written completely differently on certain aspects. Last year was published Coaxialism complete with all its volumes, a book entitled: [Sorin Cerin: The Philosophical Works of the Coaxialism – 2020 Reference Edition](#).

In conclusion, my God is not doimic, made up of only two parts, that is, God and the Devil, unless it is perceived only by Logical Coefficient 2 of our Closed Knowledge, but is made up of an infinity of parts, where each part has a Meaning, thus making up the Universal Pure Language. I am also one of the creators of the philosophy of Language. My God has only a brief connection through the Logical Coefficient 2, with the monism-dualism that Mr. Codreanu mentions. As for rationalism, I accept rationalism as being an application of the Illusion of Life, as I am a complete follower of the transcendentalism, of revelation, of applications beyond Good and Evil.

I will conclude with some remarks by Professor Codreanu, found at the beginning of this review

regarding the so-called Satanism invoked by Ionuț Caragea or those related to the publishing house. Although about the mess made by Ionuț Caragea, Professor Codreanu mentions at the beginning of this review, I pass them by because I do not consider them as important as the phrases that refer to my philosophical system, Coaxialism. Masterful word of professor Theodor Codreanu about this fierce enemy of mine named Ionuț Caragea. This Ionuț Caragea, has a sickening envy and a wickedness hard to describe in words, this cultural criminal, finding out that Professor Codreanu wrote praiseworthy about my aphorisms contacted Professor Codreanu, telling him that I would be a dangerous Satanist. Because of this, Professor Codreanu decided to read my book entitled Coaxialism, although I never gave it to him. Professor Codreanu read Coaxialism only to find out the backbone on which my entire literary work rests, and to decide on the other book entitled. Essential Thoughts, which he had to reread. Although he reread my book Essential Thoughts, Professor Codreanu not only did not change the impression given to him by the aphorisms in that book after the first reading, but at the end of his extensive review he also pointed out some of the aphorisms contained in the book. saying that the aphorisms in that book will remain immortal.

Thus, first of all, Professor Codreanu demonstrates the exact opposite of what Ionuț Caragea wanted, after rereading the book Essential Thoughts, namely that I have nothing to do with Satanism. Secondly, Professor Codreanu demonstrates that, due to Caragea's intervention, Professor Codreanu wrote a review of my philosophical and aphoristic work totally independent of me, after rereading the book Essential Thoughts, after studying Coaxialism, wanting to know

if what Ionuț Caragea said it is true or not. In the end, he did another review, a review based on what Caragea asked for, totally independent of what I would have liked and yet extremely praiseworthy for my aphorisms. Therefore, we must not omit the fact that, although Professor Codreanu reread the book *Essential Thoughts*, not only did he maintain his position on this book, and after the second reading, but more than that, he came to the conclusion that many of the aphorisms from that book they will overcome time, becoming immortal. He also listed some of these aphorisms in the review. Needless to mention some positive remarks he made to me about my philosophical system called Coaxialism. Here is how the intervention of a villain like Ionuț Caragea had the opposite effect. If the impostor Caragea wanted to prove that Professor Codreanu received books from me to write a review at my request, Caragea's intervention, recognized by Professor Codreanu, proved that Professor Codreanu had to read *Coaxialism* initially, a book he did not I gave it to Professor Codreanu, just to find out if what Caragea said about me is true or not. To finally reread the book *Essential Thoughts*, to write a completely different review from the one he had originally thought about the book *Essential Thoughts*, before being contacted by Caragea, so totally independent of me and any external interference.

I thank Professor Codreanu for emphasizing all this in his review. Regarding the few commas or dashes that would be missing from the book: *Essential thoughts*, printed by Paco Publishing House. Paco Publishing House has published dozens of books for me. The lack of a few commas or dashes is not due to the lack of professionalism of the publishing house, as Ionuț

Caragea suggested to Professor Codreanu to say. The lack of a few commas and dashes is due to my desire not to intervene on the manuscript, because both manuscripts dealt with deep philosophical topics and a so-called correction would have led to a different understanding of the text, while I did not want that at all. In fact, several important literary critics praised Paco publishing house, in the reviews of my books, such as Professor Elvira Sorohan or the most important literary poetry critic in life, Professor Alexandru Cistelecan. Professor Sorohan even reminds me of the three volumes of poetry published by Paco publishing house, which he analyzed to me that they are absolutely grammatically correct, praising the publishing house's professionalism. Also at the beginning of his review, Professor Codreanu pointed out that his short description of the book *Free Will* had appeared on the Internet, along with the remarks of other literary critics. I admit that I asked for that short description of *Free Will*, a book of philosophical poetry, for the fourth cover of the book, but I never asked for an in-depth review of the book *Essential Thoughts* or my philosophical system, *Coaxialism*. Many literary critics have written about me, but I have never personally met any of them, except Mr. Codreanu, with whom I met in Bucharest for about three minutes. The only discussions we had were about the *Anthology of Contemporary Romanian Aphorism*, where he mentions in the review he wrote that we intersected, both of which were published in that anthology. Specifically, we were selected from hundreds of authors, at first fifty and then only twenty. In the three minutes I gave him a few books of my poetry and that's it. I never asked him to write a detailed review of my aphorisms, much less of my philosophical system. If Professor Codreanu chose to

write such a review, it was his choice, a choice totally independent of me. I did not ask other important literary critics to write reviews about me and I never gave them books. I do not personally know any of the critics who wrote about me except Professor Codreanu. It was their choice to write about my work. When I saw what Professor Alexandru Cistelean wrote about me, I couldn't believe it, because I didn't expect it at all. The same happened with Professor Elvira Sorohan, a teacher who reviewed three books of philosophical poetry written by me, or with the eminent literary critic Stefan Borbely, etc. These are all people I don't know and have never seen. In conclusion, any insinuations, that I would have known the literary critics and that I would have asked them to write about me, are serious lies so common of the villain Ionut Caragea, this bastard sick of envy. Why does the imposter Ionut Caragea do all this? Because he is the one who, under the username Lehrman Kruger, did his best to remove me from the Wikipedias of several languages, on the grounds that I would not exist as a writer and that everything that is written about Sorin Cerin would be spam. The fact that he notices that there are countless specialists who write praise about my work, makes him tremble with envy. Especially since many more specialists have written about my work than about his so-called work. For the misery that Ionuț Caragea, this cultural imposter, made me, he was rewarded by his masters, with the entry in Wikipedia, although he does not have the recognition of the specialists I have. Who are the bastards who abuse the Romanian and English Wikipedia regarding Romanian writers? They are members of the secret services who still abuse the citizens of Romania thirty years after the fall of communism. These bastards from the secret services,

through the system of relations they created after the anti-communist revolution of December 1989, managed to restore the same corrupt system that existed before the fall of communism, establishing in Romania a dictatorship of corruption hidden under a so-called democracy.

About my name

First of all, I discovered all kinds of untrue stories about why I chose to change my name from Hodorogea to Cerin.

The reality is different and I will describe it in the following lines.

I will not make you my biography as you might have expected. Instead, I would like to point out some shades of color taken from the panel of my passage through this world. I do this because my biography is described in so many dictionaries and encyclopedias, but without pointing out the essential aspects and concrete causes that led to their realization.

I was born in Baia Mare, a city in northwestern Romania, on a late autumn day, with the first snow. Maybe that's why I like snow so much.

The first years of my childhood until 1967, I spent in Silindru, and from that year until 1972 in Sauca, Satu Mare County, being raised by grandparents.

Basically, the years from Sauca were the years when I started to open my eyes to the world, being more and more aware of its beauties. Even now in adult life, I associate many of my feelings with Săuca and not with other places in this world, although I have lived on several continents such as North America and Australia. Often, even when I write, I think of Săuca, the parish house where another writer, this time of Hungarian nationality, also a poet, named Kolcsey Ferencz, grew up before me. Maybe that house, the energies of that God-blessed place, gave us both poetic talent, who knows.

What do I fondly remember from my childhood? The fact that I wanted to be able to fly, to have wings just like the angels I saw painted on the walls of the church where my grandfather was a priest. Maybe that's where my desire to build model aircraft came from. I often dreamed that I would fly with that model aircraft. It was a game of course. And so I attended for several years the model aircraft circle at the House of Pioneers in Baia Mare. I was a dreamy but withdrawn child. I also won awards in aeromodelling, the first was the first prize in the county in 1974 for the captive model aircraft, with the engine, and the second was the first prize in the county in 1976 for the glider model A1. Aeromodelling was also an escape from the gray daily life of my childhood in Baia Mare. I did the first elementary school class at Sauca. Then I was transferred to School no. 6 in Baia Mare. After graduating from School no. 6 in Baia Mare, I attended Gheorhe Sincai High School in the same city.

There have been a lot of untruths told by some about the name Cerin. Some said that I would have taken him because of the great love I would have for

Mariana Cerin, others on the grounds that Hodorogea was stepfather's name and that is why I wanted to get rid of that name. Nothing is true, in the sense of having taken the name Cerin from those mentioned above. It is true that Hodorogea was the name of my stepfather, but he was not the reason for the name change. But I simply wanted the name Cerin as a literary pseudonym, since childhood, long before I met Mariana Cerin. Why? Because in Romanian Cer means sky, and Soare means sun. In a word, Sorin Cerin has attributions of Sun and Sky. The fact that I met someone who had the name of my literary pseudonym was another proof that the divinity is with me and wants my literary pseudonym by Sorin Cerin to become my real name in the documents. That's why in 1987 I took the name of my then-wife Cerin. I married Mariana Cerin in 1987, when I also took the name Cerin, which was also the name of my literary pseudonym that I used many years before I met Mariana Cerin. We broke up in 1990, when I left Romania being forced to be exiled in the United States, due to the miners 'revolt. For me, the name of Cerin is like a pseudonym, although since 1987 it is the name I officially bear in my documents. In conclusion, I used the literary pseudonym of Sorin Cerin for several years before meeting Mariana Cerin. By passing in the identity documents of the name of Cerin, I did nothing but recognize my pseudonym as my real name.

In October 1990, I obtained political asylum in New York after an interview at the Federal Plaza building. After seven years in the United States, between 1990 and 1997, when I lived in New York, Brooklyn, Metropolitan Ave., afterwards in Dallas Texas and Las Vegas, Nevada, I returned to Romania, for the first

time in seven years, believing that the old structures had disappeared, but I was wrong. . So in 1997 I chose to go to Australia, where I lived for another three years, in Melbourne and Birsbane, until 2000, when I returned to Romania.

In 2000, I met my wife Dana Cristina Gorincioiu, who was to become my wife, until today in 2021, when I write these lines , when it is twenty-one years since we have been married. Dana is my real wife, the person I love the most in this life. Until Dana, all the other women I met were temporary appearances on the stage of my life. All the other women in my life except Dana were something transient because it was only towards Dana that I felt and understood what true love means, that uplifting love that I have never felt towards any other woman. Only from Dana did I understand what it means to have a wife with you, really, and even though twenty-one years have passed since we've been together, it's as if a second has passed. All I regret is that we met only in 2000 and not long before this date. Dana translated most of my work for me. Practically all the volumes of philosophical poetry that have been published in English are translated by my wife Dana, as well as my entire philosophical work, and mostly the aphoristic work. More precisely, from the aphoristic work, Dana translated for me sixteen volumes out of the twenty-two volumes that complete my aphoristic work. Dana has always been with me in my career, trying to do everything possible to support me and encourage me in the difficult moments I went through sometimes. Without Dana, it would have been much more difficult for me to get through so many obstacles to reach today's writer or philosopher.

Sorin Cerin
January 9, 2021